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righteousness is demanded in a degree so far hardly imagined. Such co-operation cannot rise without an immensely greater emphasis upon the ethical and social elements of the Christian message in every relation and realm of life. This demand is reinforced by the recognition that one of the deeply disappointing things in this war is that the churches of Christ have on the whole counted so little for international good-will. To attain the end desired it is necessary that there shall be such a unifying of the Christian forces in work as the world has never yet seen; and this must be based upon a new sensitiveness to the values of alien peoples.

RELIGIOUS EDUCATION

Religious Beliefs in American Colleges

Frequently we are told that religion is a dead letter among college students; but Carl Holiday, writing in the *Hibbert Journal*, January, interprets the situation quite otherwise. His competency to venture an opinion is based on fifteen years' experience in the classroom and an acquaintance with college men in ten states. A definite distinction, he says, is to be made between the college men and the college women, namely, that the women are not so keenly alive to the vital changes which are being wrought in religious thought. In this article the writer is concerned solely with the religious beliefs of the men. Anyone familiar with the college men of today is aware of the disposition on the part of students to expect to find that the preaching heard in the churches does not square with the conclusions of the laboratories and the expressions of the poets and philosophers in the university library. Mr. Holiday admits that there was once a time when the preacher's voice was the voice of God, but he is disposed to feel that to this generation of college students it is the voice simply of a man whose intellect, training, knowledge of the laws of life, and ability to interpret are no better than those of the students themselves. The resultant of all this is that the student strikes out for himself in matters of belief. This precipitates views of God, immortality, the Bible, and prayer which are more or less peculiar to themselves. In discussing the student's attitude toward God the writer says he has never found an infidel among them; they are inclined to allow their thought to be fashioned by science and to agree with the Lecontes that all science must take for granted a First Great Cause, and you may call it God or what you will. The conception which the student has of the Bible is said to be such as would surprise many pessimistic preachers; numerous college men appreciate the Bible as a keen, deep, subtle, and beautiful expression, and many books of the Bible as a marvelous expression of the human heart. But when it is said that the book is infallible truth from cover to cover the young men take issue, for such a position seems incredible to upperclassmen who have done any original research in sociology, history, and literature. The writer tells us also that these college students are forming conceptions of prayer which are a long way from the views held by Jonathan Edwards and Cotton Mather. Scientific training has convinced many a college man that no prayer for the answering of which the natural laws of the universe would have to be modified will ever be answered. Yet these same men are eager to explain that prayer has an immense psychological value, and as a means of gaining a closer relationship with the Divine is a real source of potency.

The conclusion which Mr. Holiday draws is twofold, namely, that religion is far from being a dead issue in American

colleges, and that there is a vast amount of magnificent spiritual energy lying dormant and practically useless in the great college-student body of today.

Function of the Priest

The *Sociological Review*, Autumn, 1916, has an article by M. E. Robinson under the title "The Function of the Priest." When the reader comes to the end of the first paragraph he will be inclined to think that the church leaders in England regard the task of religion with despair. But further reading persuades one that the writer is seeking to prepare the mind of his reader to appreciate the ineffective methods which are being employed in the churches today, and so to follow him sympathetically in the adjustments and substitutions which he has to suggest. At the outset one is prepared for radical changes inasmuch as the writer frankly states that the liturgical system is to be abandoned.

To be sure, the function of the priest will be determined in large measure by what the writer conceives the function of religion to be. In this particular instance religion is thought to be a contrivance for promoting happiness, particularly in untoward circumstances. Further reading discloses the affinity which our writer has with Professor Frend's sex interpretation of religion. This view is naturally followed by the contention that the priest should be a specialist in human nature and so become a consulting specialist in all the delicate matters which relate to sex. Such knowledge would permit him to understand, for example, a most fruitful source of misery, namely, the birth of children to people who do not want them, or have not the means to do justice to them. In conjunction with the sex interest the priest is to make himself a specialist in matters of vocational advice.

Even though the writer places so much stress upon these two interests of life, he affirms that it is in making idealism effective that the chief rôle of the clergy consists. This idealism he thinks should be fostered by the musician, artist, and story-teller; and if these very important agencies are brought out of the unhealthful atmosphere of the drawing-room and the studio into the churches and schools, the streets and fields, the effect will be a religious regeneration. In support of his views he quotes Mr. Lloyd George as saying:

> National ideals without imagination are but as the thistles of the wilderness. We shall need at the end of the war better workshops, but we shall also need more than ever every institution that will exalt the vision of the people above and beyond the workshop and the counting-house. We shall need every national tradition that will remind them that men cannot live by bread alone.

Religious Education in the Public Schools of Ontario

Dr. Sheridan, editorial secretary of the Methodist Episcopal Board of Sunday Schools, Cincinnati, has written an informing article on "Religious Education in the Public Schools of Ontario," which appears in *Religious Education* for February, 1917. Dr. Sheridan points out that there are three distinct provisions made to promote religious education in the public schools. These provisions are based, first, on the clear recognition of the importance of religion which seems to have characterized those who shaped the educational system, even from the time of Egerton Ryerson until the present; secondly, that public education in Canada is entirely under the control of the provinces. The result of this latter provision has been that in Ontario the Roman Catholics have the right to their proportion of school taxes for the maintenance of separate schools. The first of the three provisions mentioned above is that "every Public School shall be opened with the reading of the Scriptures and the repeating of the Lord's Prayer, and shall be closed with the Lord's Prayer or the prayer author-

ized by the Department of Education; but no pupil shall be required to take part in any religious exercises objected to by his parent or guardian." Sectarianism in the schools is definitely forbidden, and provision is made that "no pupil in a public school shall be required to read or study in or from any religious book objected to by his parent or guardian." Thus, provision for religious education is actually operative, inasmuch as the last report issued by the Minister of Education states that 45.87 per cent of the schools used the authorized Scripture selections, 70.94 per cent used the Bible, and 94.61 per cent were opened and closed with prayer. The second provision is that the school is expected definitely to provide for the moral education of the pupils. Recently the provision has been put into more active use by the preparation of a series of books known as "The Golden Rule Books." The third provision is an attempt to correlate the work of the school with that of the church. In this connection an effort is made to parallel the "International Uniform Sunday-School Lessons" with the daily readings. Clergymen are made official visitors to the schools of their communities, and another clause allows the clergyman to give religious instruction in the school building after school hours to the pupils of his own denomination.

CHURCH EFFICIENCY

American Democracy and the Modern Church

In the *American Journal of Sociology*, January, an article by Professor Allan Hoben appeared under the title given above. The church is observed from a twofold point of view: it is considered as it looks out upon the community and is surveyed as the community looks in upon it.

In surveying the church from the point of view of the community an effort is made to face the question: If, from the viewpoint of democracy, the church is a public utility, collecting large sums of money and aiming to render services from which the state deliberately refrains, has the state the right to demand anything by way of the standardization or efficiency of those services and to expect a wise and reasonable use of the money solicited from the citizens? Obviously Professor Hoben, who raises this question, is trying to see the church as the state sees it, and this requires that the community be regarded as the primary concern and the church as her servant. This approach brings the writer face to face with two important questions. The qualification of the professional ministrant of religion is a matter of considerable importance, but it is more than apparent that social control remains incoherent at this point. It does not appear clear why this incoherence should be sustained, but the opinion is held that any tampering with "liberty of soul" would result in more harm than good. The significant suggestion is made, however, that the higher interests of the community, which might be served by combined action for education, recreational and civic improvement, are usually neglected because of the heavy tax for the maintenance of superfluous churches and because these serve to keep people of good-will apart. Side by side with this suggestion should be placed the statement of fact that practically the only international strands holding in the warrent world of today are those of the Red Cross and of the equally valiant service of the Young Men's Christian Association with the armies and in the prison camps of Europe. These latter matters indicate what the author has in mind when he considers sectarianism to be an impediment to social action. The conclusions which Professor Hoben reaches is that democracy fosters the church because it believes that